American Missionary.

VOL. XII. OCTOBER, 1868. NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

ALABAMA.

A COLLEGE PROPERTY—NOVEL NORMAL SCHOOL—BUILDING NEEDED.

From our Field Agent.

TALLADEGA.

A present most essential work, is to equip the Normal School at Talladega. We have there a college property—a large three story brick building, and thirty (30) acres of land. It stands at the head of one of the streets overlooking the whole town. The pressing need is a building that shall serve as a dormitory and dining hall for girls, and funds to finish off two or three of the large rooms in the College building for sleeping rooms for young men.

A NOVEL WAY TO START A NORMAL SCHOOL.

We have at Talladega, one of our best Normal schools, in fine working order. It began last year under the following circumstances. Rev. Mr. Brown, the teacher and pastor, was importuned for teachers. Nine counties adjacent, thickly populated, had no school of any sort. We could send no more. Mr. Brown met some of the colored people in their log churches and told them there was but one way by which they could secure a teacher. "Pick out the best specimen of a young man you have for a teacher, and bring to church with you next Sunday all the corn and bacon you can spare for his living, and I will take him into my school and make a teacher of him." They followed his advice and brought their corn in, from a handful to four quarts. More often a handful in their pocket, or tied in a handkerchief, and laid it on the altar in front of the pulpit, singing as they marched around the aisle. Eight or nine young men were then selected from the different localities; and, furnished with rations, came into Talladega, ten, twenty, and thirty miles, on foot, with sacks of corn and bacon on their backs. There were no accommodations in Talladega for them, so they were obliged to sleep on the floor, in such cabins as could receive them and give them a chance to bake their corn cake by the fire.

These young men under such circumstances, made good progress in learning. They began in their alphabet, and after six months, by giving their whole time to one thing, were able to read quite well in Second and Third Readers, and, better still, had been taught, by practice upon other pupils in the school, how to teach reading. This summer, they have gone home to teach "bush" schools till the Fall term opens. In October they will be back at Talladega in

force, and Mr. Brown has applications from fifty or sixty more young men and women who want to come in the same way, i e., bring their rations—mostly corn meal—and have a place to bake it, and a shelter for their heads.

For the boys we can partition off sleeping apartments in the college building; for the girls we must have a dormitory built, and in this new building we can put the kitchen and dining hall. Here the Female students can do all the work of cooking and washing for themselves and the young men, and with the raw material, which the students can bring from home, this amount of help will carry them through the year.

The dormitory cannot be built short of 1,500 or 2,000 dollars, and it ought not to be short of $2,500, but the house built for even the smaller sum will be an immense help.

We have a church organized at Talladega which promises very well: in it and the school, we are raising up teachers and missionaries. Talladega is in North Central Alabama, just at the upper line of the best cotton lands, and near the mineral regions.

It is entirely healthful. There is no better place for a Normal school, and ultimately for a College.

Is it not possible for us to put up this building at once? Mr. Brown is on the spot. He can come nearer to making one dollar do the work of two or three, than any man we have, unless it is Mr. B., in North Carolina.

Yours, truly,

E. P. S.

GEORGIA.

BAINBRIDGE, Aug. 12, 1868.

In Atlanta we have a body of men assembled, (the Georgia Legislature,) who, as fast as they can, are undoing the works of their predecessors.

"RING OUT THE OLD—RING IN THE NEW."

I wish it were possible for me to chronicle changes and improvements, and especially progress in our work. I sometimes wish I had the means of the French Emperor at my command, and could tear down these old institutions, and clear away the debris of slavery, and build on solid foundations as we build churches and houses, bridges and railroads, at home; or as Napoleon ruthlessly levels the old quarters of Paris and transforms them to places of use and beauty. Stonewall Jackson never would have been so quick had he been born so far south in Dixie as this part of Georgia. A general from this latitude would not have marched 20 miles in the night, and "surprised" and "flanked" the boys in blue.

Nevertheless, month after month we are gaining ground. We have the worst kind of material to handle; very plastic it is true, perhaps *elastic* is a better word, for after moulding it to your liking it is very apt to spring back to its original form.

We are getting ready to build. The Bureau promises to aid us if it can. The Bureau keeps its promises and we are sure if it has the means Bainbridge will be remembered.

We want to put up a house that shall be an honor to the Association, and an ornament to the town.

The white people will not aid us. One of our building committee, (all are colored men) went to a rich planter, not long since, to hire one of his heavy wagons to haul logs. So soon as he ascertained the purpose for which it was to be used, he said we could not have it for love nor money. It would take a large number of Regiments of such men to stop us in our work.

We do not accomplish all we would, but we steadily progress. Children

who go to day and Sunday schools, at home, are not always the models of excellence that parents and society would have them, and surely *here* amid the inborn vices of the whites and blacks, the universal indolence and ignorance that have made the South what it is, and that are sources of the continuance of our national troubles—we cannot hope to meet with greater success. But we have reasons for gratitude. I believe in pushing forward this work. If I were a merchant, I should say nothing will *pay* better. The school houses springing up over this section of the country will create a power for good that cannot be measured. The greenbacks that go to educate these poor people, white or black, could not be invested in a better cause. Money that pays for ships or houses, or stocks, may be lost in a day. Money loaned to the Lord, used in forwarding his work, is cast into a treasury that never breaks, and by and bye, in the near or in the remote hereafter it will be returned to us a thousand fold.

Yours, truly,

WM. L. CLARK.

ADDRESS TO THE NATIVE WHITES,

BY THE COLORED PEOPLE OF SOUTH CAROLINA.

The Charleston Democratic leaders recently issued an address to the colored men of South Carolina, to which they have made a suggestive reply. We make some extracts, which we think will show the spirit of the reply, and vindicate the colored people from the aspersions thrown on them:

"FELLOW CITIZENS: We, the colored citizens of Charleston, address you, in answer to two very remarkable addresses which you have of late issued in this city respecting us and our race. * * * You have been pleased to allude to our race in such a manner and in such terms as to place us in a false light before all mankind, attributing to us motives and designs, aims and determinations of revenge, rapine, arson, murder, pillage and violence such as we never entertained for a moment, nor had any reason to perform or attempt.

"In your address to the colored voters, * * you have assumed to direct us in the exercise of our rights as freemen; you have claimed 'that you are naturally our friends; any other relations between us are unnatural and injurious to both.' Your protestations of friendship certainly demand of us a proper and respectful recognition and acknowledgement. * * * We do, at all times and in all places, appreciate kindness bestowed, and we are ready at all times to concede to our friends whatever demands they may make upon us, when such demands do not involve the surrender of our manhood and the degradation of our wives and children. * * * You find fault with us because we have by our political action elevated Northern white men to offices of remuneration and trust. To this we can but reply, that you are all arraved against the measures of reconstruction—your intelligent white men would not take part in the politics of the State, you opposed every measure which Congress offered to this and the other States lately in rebellion; your best men, your newspapers and your orators, all urged your race not to take part in the reconstruction of the State under the acts of Congress.

HOSTILE LEGISLATION—DENIAL OF RIGHT.

"You acted on that advice, you did nothing to encourage us, you derided the idea of granting us the right to vote; when your Legislature met in 1865-66, you passed that infamous Black Code which is a disgrace to civilization; in that you denied us all rights in common with other people in the State; you denied our children the school-house: you imposed penalties on us which were not imposed on white men. * * * Your laws provided for taking and binding out our children, and subjecting us to all manner of disabilities. We could not pursue any trade or calling in this State without a written permission from some white man; we could not sell any article of barter without the consent first obtained from some magistrate. With all these facts before us, and your negro code before us, and the Penitentiary filled with our race, as the results of your legislation and the acts of your judges and lawyers, do you not see why we have been constrained to trust in strangers rather than to those who claim that they are our natural friends. * * * Can you have the heart to ask colored men to vote for men who deny that they are capable of voting intelligently? Can you ask us to vote our liberties away forever? Can you ask us to sustain a party which is pledged to divest us of all the privileges in law which we now enjoy? Can you hope that we will be frightened at your threat of extermination because we wish to enjoy the same rights in common with other men? We

do not feel assured that to vote for your party will be advantageous to us and our children.

NOBLE SENTIMENTS WELL EXPRESSED

* * * "We are desirous of living in this country with you in peace; we will hail the day with delight when all those antagonistic feelings shall pass away, when we shall be united in sentiment and identified in interest, when we can act in harmony in all that pertains to our common country and general good. We desire to see our State regain her wonted prosperity with new vigor of recuperation. We wish to see our agricultural, mechanical, and mercantile resources developed, and giving impetus to the genius of our citizens. We desire to see the thousands of poor people on homesteads of their own, contributing their share in paying the taxes of our State; and we are willing to join hands and heart with you in forwarding all those interests. But we cannot surrender the great palladium of our liberties—the ballot-box—for any consideration whatever. And if we are to be massacred because we refuse to vote the Democratic ticket; if we are to be murdered in cold blood because we will not sell our manhood, then let it come—we can die but once; and if, as you state, thirty millions of white men are going to fall upon four millions, because they are black, and will not vote for Horatio Seymour and F. P. Blair for President and Vice-President of the United States, both of whom have declared that the negroes have no right to vote, then we are prepared to die, but not to vote to be killed. With a strong faith in God and eternal justice we wait the decision of high Heaven. If our cause be just, God will not suffer us to fall, with a firm faith in the right; we ask nothing at the hands of our fellow-man but a fair chance in the race of life, and equal opportunities for ourselves, our wives, and our children. We ask no more."

FREEDMAN'S SAVING AND TRUST COMPANY.

The financial statement of the "National Freedman's Saving and Trust Company," for July shows an increase of about $50,000, in deposits that month. The summing up shows:

Deposits in July,	$321,751 16
Drafts in July,	272,278 52
Excess of deposits,	$49,472 64
Total due depositors,	$821,991 13

The following items are taken from the reports of the Branches.

From the Savannah Branch:

During the war many of the soldiers received hundreds of dollars for bounty. In the hope of getting rich at once they invested large sums in speculation and *lost all they invested.* About thirty thousand dollars were invested in a steamboat enterprise, which failed. Over forty thousand dollars were invested in a Land and Lumber Company, which also failed. Many hundred dollars were loaned to individuals with the promise of very large interest, and principal and interest were both lost. Many others opened stores and aspired to be merchants. Not understanding the principles of trade, and trusting everybody, they soon failed. These persons are now poor, very poor.

This Branch holds now for the people, $43,480 76.

NASHVILLE.

This Branch has sent to the principal office during the past year an average of $2,000 per month. The cashier, Mr. J. J. Cary, is a colored man of excellent abilities, and deserving the confidence of all his neighbors, white or black. The colored people of Nashville and vicinity have many of them, as we are informed, been disturbed by lawless men, hindered in their labors, and harrassed with opposition on various hands. Let us say to them, work on in patience; trust in the God of all; not even a sparrow falls to the ground without His notice. Be peaceable, just, law-abiding, industrious, and saving; put by your money where it will make you sure interest, and the day is not distant when you can enjoy your own earnings without molestation.

NEWBERN BRANCH.

On the afternoon of July 28th, while I was engaged in counting the deposits, (amounting to $755,) I was interrupted by the officer having charge of the payment of bounties. He proceeded to pay over our counter to the widow of a colored soldier the sum of $511 07. This woman, *wisely,* immediately put all but a few dollars of this large sum on deposit. We thus received from two successive depositors the sum of over $1,200, and they each went home feeling that their money was not only in a place of safety, but also would increase in amount while they slept in peace, or toiled for more.

MOBILE.

Mr. Enon T. Wright, born a slave, purchased his freedom in 1857, for which he paid $900. Since 57 he has saved $1,000, and to-day deposited it in bank. His brother, Epher Wright, born a slave, in 1847 purchased his freedom for $1,000, and his mother's freedom for $1,000, and has on deposit in the Bank $600. Five new depositors to-day, $4,213 50; nine re-deposits, $86 75; twenty-one payments, $273 17.

The whole amount of deposits received by the Company, has been $5,029,307 88.

FROM TEACHERS NOW IN THE NORTH.

LONGING FOR THE WORK.

My vacation has seemed short, and yet I am anxious to get back to the work again. Life here does not impress me as being as earnest as it used. Is this so, or is the change *in me?* Is it not that our experience in the blessed work for the colored people, impelling us, as it does, to throw our whole souls into our doing—giving, giving, giving, constantly, according to the measure of our ability, and looking alone to God to supply our own heart wants, makes the careless indifferent life of many a professed christian, and the selfish fashionable life of the great mass of people here seem very unsatisfactory?

Oh that the hearts of christians might be more thoroughly aroused to the blessedness of giving. Could they but go, in person, to the South, and see what a great work it is that is being done there, would not your treasury soon be full, so that instead of curtailing, you might constantly be enlarging your work.

YARMOUTH, N. S., Sept. 2, 1868.

DEAR SIR—In speaking of the Freedmen to the people here, they inquire whether the parents and children welcome their white teachers and in any considerable degree appreciate the efforts made in their behalf. From my own experience I can answer all such questions in the affirmative. Since I left the field I have received additional testimonies both of their appreciation of my labors there and their anxiety for me to return.

To answer such inquiries I will give some extracts of these letters.

L. I. K.

ATHENS, Ga., July 10, 1868.

MR. K.—I take this opportunity of dropping you a few lines to let you know how often I think of you, not only personally, but I think how often I have set under the sound of your prayers. Maria has already said enough to let you know that if begging and good wishes will do any good, you will be sure to come back again. I had no idea that I should miss you so much as I have. I should be happy if I could see you once sitting at your table. G. H.

ATHENS, Ga., July 10, 1868.

MR. K.—The excitement of the Fourth is over, and I wish you were here to open school. You have no idea how much your scholars miss you, and the ladies. If I thought that begging would do any good, I would fill my letter with "please to come." We not only miss you all in day school, but how I miss you in Sunday school. I felt so bad last Sabbath that I did not see the pleasant faces of my teachers. But I hope it will not be long before I shall meet some of the same pleasant faces again, if not all. If it should be that you could not come, may God bless you for the good you have done. And I thank God that your father and mother have raised a son to be a blessing to a lost race. I shall count the days and weeks as they pass till you return.

Your devoted friend till death,

M. H.

ATHENS, Ga., Aug. 10, 1868.

DEAR TEACHER—My father and mother send their love to you, and say they will be glad to see the day when you will return to Athens. I send all my love to you. I do hope you will come back the next term. I often think of you when I read my book, and in the Sabbath School.

Your affectionate friend, M. B.

[From the *Freedmen's Reporter.*]

A. M. A. & W. F. A. C.

The following illustrates the steadfast courage and prudent thoughtfulness in a time of danger, shown by one of our lady teachers, who has been teaching in a city of one of the Gulf States for more than a year.—[ED. REPORTER.]

I can hardly tell whether I have really been in much danger or not, but I truly believed myself to be, and I know that nothing but my being a lady, and utterly without protection, saved me. Bad as they were, they could not quite make up their minds to take a woman out of her house and whip her, as they threatened to do.

I am nearly alone in a house, in the parlors of which I have my school; a colored girl stays with me, and is all the company I have at night. Those persons who were threatened had a guard of colored men

about their houses at night, and the young men offered to send one to me, but I declined it, believing that they would then think me so much frightened, that a collision with my guard would be sufficient to send me off from my post. I well knew that the life of one or two of my colored friends would be considered a small sacrifice to get rid of me, so I just went simply about my duties as usual, taking care only to keep off the street.

I had given up my night school, finding it too much for my strength with so many other duties to perform, being alone here: and one of my scholars, a young man considerably advanced in his studies, had commenced one. They threatened him, and I did not deem it prudent for him to come to his school at night, and until the soldiers came he gave it up. They said he was getting to know too much, and carried too many books about.

GENERAL GRANT AND THE "CONTRABAND."

A SCENE AT CITY POINT IN 1864.

[From "Christian Commission Incidents." Published by J. B. Lippencott & Co., Philadelphia.]

On one of the hottest days in August, Lieut. Gen. Grant rode up to the Commission headquarters, and asked for a drink of water. A cup of lemonade, sweetened with black-brown sugar, was handed him, with the apology that we had no water and the lemonade was just such as we gave the men in the hospitals. The General drank it with great apparent relish, thanked us for it, declared it could not be better, and shook hands with the Delegates who crowded around him. Asking for the accustomed "light," he was just about mounting his horse, when one of the negro employés, without hat, coat or vest, elbowed his way through the crowd, and reaching out an enormous hand, said—

"How de do, Gin'ral Grant?"

The words were spoken with gentlemanly deference, and the man's whole appearance indicated that he had been attracted not by mere curiosity. The General shook the proffered hand warmly. The man then disclosed the purpose of his approach:—

"How am tings goin', Gin'ral?"

To appreciate the question it must be remembered that it was at a time of great depression among the colored people,—not long after the fatal mine explosion in front of Petersburg. The simple answer of the General at once quieted the man's fears:

"Everything is going right, sir."

Politely bowing his thanks, his eyes meantime beaming gratitude, he backed out of the circle and returned to his work. On his way back I met him and asked him where he had been:

"Been to see Gin'ral Grant sah."

"What did he say to you?"

"Said eberyting was goin' right, sah."

Before a great while the General's Sybilline sentence was known by all the colored people near City Point; and it was astonishing to observe the effect which the simple words had in reviving the spirits of those who, a few hours before, had been so depressed and disheartened.

ABROAD.

WEST AFRICA.

[Extract from a letter recently received from Mrs. Mair, of the Sherbro Mission.]

CANNIBALISM.

"At the same town where the other victims were caught, referred to in my last letter, (which turns out not to be "Chah," but a small town, named "Babel," some distance back in the swamp behind "Chah,") about six weeks ago, just at dusk, a native dance was held, and a man disguised

as a leopard, came out of the bush and carried off one of the dancing girls. The alarm was raised, when the constable, who was stationed there, and others, pursued the disguised leopard so closely that he was obliged to drop the girl, to make good his own escape. She was found quite dead. Her head and face were cut and a deep gash severed the spinal cord close to the head, which, of course, caused instant death.

The constable sent word to the British manager here, who, with the military surgeon, went to the town and held an inquest on the body. After examination, the doctor said the wounds were caused by a sharp instrument, and could not have been made by the claws of a leopard. Our native minister, Rev. E. N. Jowett, of the Avery station, from whose letter I sent you extracts before, happening to be there at the time, the manager took him to the inquest, hoping he might be able to suggest some measures to detect the guilty parties, seeing he had previous knowledge of such atrocities. But though there was sufficient cause of suspicion against the girl's step-father to have him arrested, yet no sufficient proof could be found to convict him.

The manager gave orders that the town should be destroyed within four weeks, or he would have it burnt down, to see if an end could not be put to such practices, at least within British jurisdiction.

There does not seem to be any longer room to doubt. The reports of these doings are only too true. It seems the Mendi people are more strict in putting down such cannibal clubs than the Sherbros'. The offenders are burnt alive, when they are found."

FREEDMEN FOR MISSIONARIES TO AFRICA.

"I trust some of the teachers among the Freedmen do earnestly turn the attention of their pupils to the work here among their brethren. I think it is of the first importance to cherish a missionary spirit, especially among those of the Freedmen who prove themselves sufficiently self-reliant to be of use among the many temptations incident to those colored christians, who may come here to labor among the heathen.

Perhaps it is not easy for those who have never been here to understand the nature of the difficulties to which I allude. One, and not the least, is the danger of their holding themselves too high among the poor degraded heathen of their own color. There seems to be a fear among those colored Americans who come here, that if they are familiar enough with their uncivilized African brethren to gain their confidence, others—shall I say white people?—will place them on the same level. Some such feeling, it has seemed to me, has hampered colored Americans in their efforts to christianize the natives of Africa. Then there is the danger, on the other hand, of falling into heathen habits, instead of raising the heathen. Some may, by intercourse with them, be drawn down to their level, and even sink below it. If, before they leave home, they have shown, for a long time, that they are guided by christian principles, then they may come here to do good. Let them be able to stand a severe and lengthened test at home, before they come to this "try-all" country, with the expectation of doing good.

You know if a person is climbing a steep hill, he must not only have a sure footing himself, but something to hold on to besides, before he puts out his hand to help another up. If his own position is not doubly secure, instead of pulling the other up, he will be dragged down himself."

Rev. G. W. Gibson writes from Monrovia, April 9th, reporting the addition of ten members to his church, he adds:

I am thankful to be able to say that there has been no interruption in my duties at this station during the past quarter. My plan is to visit daily from house to house, praying with the sick, instructing the ignorant and uninformed, encouraging and exhorting believers. In these visits, I meet with much that is interesting, as well as with much poverty and distress. I find many willing and anxious to attend religious services who are not able for want of suitable apparel. Many who would gladly send their children to the Sabbath school were they able to clothe them. The scarcity and high price of cotton goods here, for the last three or four years, has almost placed even the most common and necessary articles of clothing, beyond the reach of a great many families, composed of widows and fatherless children. As in the days of the Saviour, so now 'we have the poor always with us.' * *

Will your generous institution add to the obligations which we have already incurred by sending us a church bell? It will indeed be a great favor.

I mentioned to you in a former report the great need of one or two native schools within the sphere of my operations. This necessity strikes me more and more forcibly, as I visit and labor among these my poor heathen brethren. Last week on my visit to a town, ten miles from this station, I was moved with pity and sorrow, to see so many little children growing up in ignorance and superstition. Three hundred dollars per year, would furnish this town with a school, that would accommodate forty or fifty children, and even more. Do you know of any benevolent heart who will undertake the support of a school at this place? I am sure he can not expend that amount to a better and more praiseworthy purpose.

I remain, Sir,
Yours in the Gospel of God,
G. W. GIBSON.

HAWAIIAN EVANGELICAL ASSOCIATION, HONOLULU.

The Fifth Annual Report of the above Society, published in a supplement to the *Friend* of July, reports:—

CONTRIBUTIONS

From Hawaiian Churches,	
For Foreign Missions,	3,366 86.
For Incidental Fund,	2,447 81.
For Home Missions,	272 82
Total,	6,087 49

A falling off of nearly $3,000 from the contributions of last year. It is, however, a larger sum than before received in any one year, with the exception of 1867, since the organization of the Board.

THEOLOGICAL SCHOOL.

The Rev. W. P. Alexander reports, regarding the Theological School under his care, at Wailuka:—

"I have twenty pupils in my Theological class, two of whom are now absent on account of their health."

FEMALE EDUCATION.

The Rev. O. H. Gulick reports, respecting the Female Seminary at Maialua, Oahee, that there have been connected with the school, the past year, 78 different pupils. Eight have made a profession of religion during the year, making a total of 29 out of the 78 above mentioned who are church members.

The Rev. J. P. Green reports of the Makawao Female Seminary, on Maui, that the number of scholars has been on the increase, and has nearly doubled since the examination in July last year, and at present there are sixty, with a prospect of several more in a few weeks. Eleven of these are members of the church. The institution will comfortably accommodate about seventy-five girls. Mr. and Mrs. Green and Miss Green are the Principals of this Seminary, assisted by Miss A. F. Johnson and Miss Sarah Rogers.

The Kawaiahao Female Seminary at Honolulu, Oahu, was commenced in April, 1867, with seven pupils, and now numbers 24 boarders, besides several day scholars.

Besides the three above mentioned girls' boarding schools assisted by the Hawaiian Board, there are not less than twenty individuals, eighteen of them ladies, engaged in the instruction of about two hundred and forty girls of all ages in five seminaries and four family schools. This does not include quite a number of girls cared for in private families, nor any reference to Oahee College, where boys and girls of all classes attend. It may therefore be safely estimated that there are now in Evangelical boarding schools and families nearly three times the number of girls that are gathered in all other similar institutions on the group.

"QUEEN EMMA'S COUNTRYMAN."

The substance of the following anecdote has been often published, but it is pleasant to give it a local habitation. An editorial in "*The Friend*," Honolulu, repeats it, in denial of Dixon's charge that "*Queen Emma's countryman is a Pagan.*"

Some years ago an Irish titled gentleman and his accomplished sister were visiting the Sandwich Islands. They visited the volcano on Hawaii. After leaving Hilo, they pursued their journey, putting up for the night at the half-way house between Hilo and the volcano. "Mine host" was one of Queen Emma's countrymen. The weary travelers retired for the night "to sleep, perchance to dream." A suspicious noise was heard near the head of his bed. The wakeful traveler grasps his revolver. Perhaps the fate which Cook experienced is to be his! Fortunately he reserves his fire, but with his finger still upon the trigger he watches the *savage pagan!* The terrified traveler imagines that he may be searching for some deadly weapon concealed under the thatch; but, no! it was for his Family Bible, for before retiring he must offer his devotions and read his Bible. The scene which followed may well be set forth in Burns' beautiful lines, describing the "Cotter's Saturday Night:"

"The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amelek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of God's avenging ire;
Or Job's pathetic plaint, or wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

"Then kneeling down to heaven's Eternal King,
The saint, the father, husband prays;
Hope springs exalting on triumphant wing,
That thus they *all* shall meet in future days."

An angel of peace suddenly had come to the dwelling; kindly, grateful and fraternal emotions were awakened. The subject of Queen Victoria learned a lesson from Queen Emma's countryman. He related this incident in our hearing after his return from the volcano.

THE HINDU RELIGION.

A BRAHMIN'S CONDEMNATION OF IT.

In a lecture in the English language, delivered by a learned Brahmin before a literary society in Benares, composed largely of Hindus of high cast and of social positions, are the following remarkable statements:

"Then we come to the Augean stables of our religion, the never-failing source of all our misery, of all our demoralization, of all our deterioration; in short, of our ruin and fall. We cannot blame our ancestors for building a system of theology for us; but, as intelligent and rational beings, it behoves us to examine whether our present religious ideas are consonant with reason, and whether they are calculated to give us happiness both here and hereafter. Is it not the greatest insult we can offer to the Almighty, by representing him in any shape? Can we represent him? We lie, we steal, we deceive, and early in the morning we bathe in the Ganges, whose filthy waters wash away our sins, and then worship our idols, who pardon us. Preposterous and absurd! There cannot be a more conceivable folly than this. Purity of personal character is nothing to many of us; the Ganges and our idols help us to heaven. All this nonsense is the fruit of endless and superstitious priestcraft under which we groan."—*London Freeman.*

American Missionary.

NEW YORK, OCTOBER, 1868.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The twenty-second Annual Meeting of the American Missionary Association will be held in Springfield, Mass., (in Rev. Mr. Parsons' Church,) commencing on Wednesday, October 28th, at 3 o'clock, P. M.

The report of the Executive Committee will be presented on Wednesday afternoon. The Annual Sermon will be preached in the evening by Rev. John Todd, D. D., of Pittsfield, Mass. The Lord's Supper will be administered on Thursday afternoon. The important work of the Association among the Freedmen will be fully presented in addresses, discussions and resolutions.

The hospitalities of our friends in Springfield are, as we understand, proffered to those who attend from abroad. A full attendance is earnestly solicited.

———:o:———

FINANCIAL.

Our fiscal year is closing. Responses to our appeal, at this date, (September 16th,) equal neither our expectations or necessities. We are constrained to repeat that a debt is impending over the Association that must seriously cripple its efforts for the coming year, if our friends do not respond promptly and generously. A few weeks yet intervene before the Annual Meeting, and we earnestly invoke our friends to use this period in active efforts to remit funds. Never before was there greater necessity that we should come to our annual gathering without embarrassment, and lay plans broad and liberal, to aid the Freedmen in the struggle that thickens around them, and in which their great wants are teachers and missionaries, schools and the gospel, rather than armies.

———:o:———

THE AMERICAN BOARD.

We are gratified to see the announcement that the American Board is relieved of debt. This noble generosity on the part of the churches encourage us to hope that this Association and its work among the Freedmen may be promptly and effectually relieved.

———:o:———

THE COLORED CITIZENS' ADDRESS.—We hope the address of the colored people of South Carolina to their white fellow-citizens, will not be overlooked. It should be read by all who take an interest in their welfare. We fear it will be long before the whites of the South will utter like sentiments with equal sincerity. If our colored friends adhere to such views there will be no danger of their abuse of power.

———:o:———

NORMAL SCHOOL AT TALLADEGA.—We invite attention to the communication on our first page, relative to

the Normal School at Alabama. The work of training teachers among the colored people themselves, is *the* educational work of the hour, and must not be slighted.

MENDI MISSION, WEST AFRICA.

ARRIVAL THERE OF REV. JOHN WHITE.

Just as this number is in the hands of the printer, we have received a letter from Rev. John White, reporting his safe arrival at Sherbro Island. He wrote August 10th. He was saddened on reaching the mission, by the absence of Mr. and Mrs. Claflin, who had sailed for this country on account of Mrs. Claflin's ill health.

Mr. White unites with the other missionaries, in the earnest plea for more help. There is great danger of losing ground there, indeed we are losing ground, from the want of a strong reinforcement. Two ordained missionaries and their wives should be sent out at once. They would find a large and needy field, and we trust one of great usefulness.

Are there not men in the ministry, or about entering the ministry, whom God calls to labor for the evangelization of Africa? Will not Christians unite with us in prayer that God will thrust forth laborers into this harvest?

We are happy to say that Mrs. Claflin's health improved on the passage home. They are now in Upton, Mass.

THE SOUTHERN SITUATION.

PRAYER NEEDED.

It is scarcely necessary to call the attention of Christians to the present condition of the South, or to quote from Southern papers and Southern correspondents, proofs that the spirit of opposition to the Government, to the reconstruction of the States, on principles of impartial justice, and to the mental improvement and enfranchisement of the people of color, was scarcely ever more virulent than it is now. In many places this spirit bears rule, unawed by the military power. The murder of hundreds, if not thousands, of Union men, both white and colored, testifies to its violence. Every mail from the South brings fresh intelligence of outrage. The columns of our daily papers are burdened with the reports.

If this spirit continues to increase in violence for two months to come, as it has for a few months past, it will be impossible, in large districts, if not States, for the colored man to live, except by the abandonment of the right of suffrage, and the Union loyal white voter will fare scarcely better. A reign of terror exists which, if not soon checked, will become a reign of open anarchy and rebellion.

Our object in alluding to this state of things, is to induce Christians, if possible, everywhere, to resort again to prayer, as during some of the darker days of the rebellion. There were then often recurring times when the friends of Christ seemed to be driven with burdened hearts, in earnest prayer to God, and in every such instance prayer was answered and relief came. The state of feeling now in the South, its violent manifestation, the peril of Union loving men, the danger and present suffering of the people of color, the hindrance of the work of improvement in their behalf, and the state of feeling in large masses at the North, should again drive us to earnest fervent prayer, in public as well as in private devotion, that God will again interpose and bring light out of darkness, overrule the wickedness of man for the good of the nation, and the establishment of justice for the suffering and the lowly.

THE OLD REBELLION.

The marked political event of the month past is the expulsion of the

colored members from the Georgia Legislature. The facts are these: When the Legislature assembled, it was found that the balance of power was held by some twenty-five or more "conservative" members, who could not take the test oath, and therefore, under the reconstruction act, plainly were not entitled to their seats. Gen. Mead advised the purging process and was ready to enforce it, but conciliation was urged by the conservatives as the best policy, and the colored members and their friends consented, and gave the unsworn rebels their seats, thus placing themselves in the minority. With the admission of Georgia into the Union, the withdrawal of the military from the State, and the adjournment of Congress, the policy of conciliation passes away, and the Legislature deliberately expels its colored members, because they are colored. The flimsy plea under which the act is justified shows the bold impudence of Southern chivalry. The new constitution of Georgia, under which this Legislature was assembled, contains this section in its Bill of Rights:

SEC. 2. All persons born, or naturalized, in the United States, and resident in this State, are hereby declared citizens of this State; and no laws shall be made or enforced which shall abridge the privileges or immunities of citizens of the United States, or of this State, or deny to any person within its jurisdiction the equal protection of its laws. And it shall be the duty of the General Assembly, by appropriate legislation, to protect every person in the due enjoyment of the rights, privileges and immunities guaranteed in this section.

The convention framing the constitution also adopted Irwin's Code, with this very essential exception, "so far as the same does not conflict with the constitution thus adopted." This is the old slave code of Georgia, and among its enactments provides that the citizenship of any person may be contested upon the complaint that he is of mixed blood, and if proved to be more than one-eighth African, citizenship is denied. This provision is palpably in conflict with the new constitution as quoted above, and of course has no more force in Georgia now, than the laws by which the "conservatives" used to sell these same colored men; and a vote to auction off their fellow representatives, from the State House steps, would have been no more absurd or wicked. More than that, Irwin's Code provides for the taking of evidence and the conviction of an eighth color; but these hastily reconstructed slave holders do not stop to comply even with their own old code. Without the slightest investigation as to parentage or preponderance of blood, they glance along the seats of the legislative hall and select twenty-five members who are probably less than seven-eights white, and bid them depart—the Speaker having first ruled that no one of the twenty-five was entitled to vote on the case of either of the twenty-four. Four members remain, whose "visible admixture" being less palpable, is to be legally investigated. As the house was constituted, through the mistaken kindness of the colored members, this action was inevitable, even if the Republican members elected by the colored people had stood by them; but we are pained to see how little reliance the colored man can place upon a "Union man," who is an ex-slaveholder. When the trial hour came, they all forsook them and fled. Only nineteen, beside the four reprieved members, stood by them, and nearly all these are known, in the elegant classics of that country, as "carpet-baggers," *i. e.* men of Northern birth, now citizens of Georgia.

The same mixture of the bad boldness and mean sycophancy of the

chivalry, which so often came to the surface in the war, is manifest once more. Many of these members received their election through the votes of colored men, obtained on the pretence that they were his natural protectors and best friends. The colored members about to be expelled showed no mean power of oratory; they declared their purpose to plead the case before the colored people who yet hold the ballot. Now comes in the old *role* of friendship—even in the vote of expulsion. They *are* their friends—it must be, for they played together, they were nursed, &c., but they have sworn to support the constitution of Georgia. It is *very* painful, but they must vote aye.

Now let us read again Section II. of the bill of rights in this Georgia constitution, and the facts about Irwin's Code, and see how all truthfulness and honor and self-respect have died out of the Southern character. Our army officers used to affirm that four years of deliberate treason had destroyed the finer feelings of the Southern people, but the destroying power is older and deeper than treason. It was slavery, and it is not itself yet destroyed. We have facts fresh and positive of violence and murder, hitherto unequalled at the South. There are towns in Georgia where Union men cannot live, and where colored people dare not hold a public meeting. A Union man who has lived in a Georgia city forty years, was obliged last week to flee for his life, and all the other Union families of the place, fifteen in number, are fleeing. This gentleman has taken no active part in politics, but was known through the war as a steadfast loyalist. He says his own city is more unsafe for him now than it was in 1863.

Our High School in Montgomery, Ala., has been taught in the old slave-pen of one of the largest "dealers" in Alabama. Some of the most promising pupils of that school have been sold at public auction from the very room where they are receiving their education.

When Gen. Wilson's cavalry broke up the business of this firm, in 1865, they gave their sign a coat of paint, and offered the "pen" to rent for legitimate business. Books, maps, and the "higher branches" succeeded to the auction hammer, and no visitor to the school room would have imagined the horrible scenes which these walls have so often witnessed. But the sun and rain of three summers and winters have so bleached the hasty coat of paint that a passer-by can easily read on either door post of the school room, underneath the thin white, the original bold, black letters,

FITZ & FRAZER, SLAVE BROKERS.

A significant sign of the times, thought we, as we stood before the door. A great thing it is for a nation to get permission of itself to blur out its infamy as we have done; but one does not have to wait long, nor look deep, to see that we have been largely engaged in whitewashing—that underneath this fair seeming is the old horror in all its essential spirit, only waiting its opportunity to assume its old form. Gen. Lee has at last broken his sullen silence to utter one truthful word, however he may have meant it. He says, respecting the colored people; "We have not changed our feelings towards them."

FISK UNIVERSITY.

We have just received the First Annual Catalogue of the Fisk University and Normal School, Nashville, Tenn., 1867-8.

It is a beautiful pamphlet, the execution of which does credit to the Nashville printer.

THE HISTORY

of the University was briefly given in our May number.

The whole number in attendance, during the year, has been four hundred and twelve, of which forty-one are in the Normal Department, and eighty-seven in the High School. The average daily attendance of all the Departments, for the year, has been two hundred and thirty-two.

Its board of Trustees consists of nine members, and the board of Instruction of ten, seven of whom are ladies. Prof. John Ogden is the Principal. Its 412 pupils are distributed as follows:

	Ladies.	*Gents.*	*Total.*
High School, Normal Dep't,	26	15 }	
" Academic "	21	26 }	88
Grammar School,	56	29	85
Secondary,	46	22	68
Model, (names not recorded,)			111
Night " " "			60

Whole number enrolled, 412.
Average daily attendance, 232.

It has an Academic and a Normal Department. A third,

THE COLLEGIATE DEPARTMENT,

"Embracing the Ancient and Modern Languages, Higher Mathematics, and Natural Sciences, will be added as soon as there is a sufficient demand for it. Classes in the Collegiate studies have already been commenced, but they will be accommodated, for the present, in the High Schools or Preparatory Department."

The following extracts from its

APPEAL.

are of more than local interest. They speak for Tennessee and the whole South.

There are nearly 4,000,000 of people in the South, just liberated from bondage, and but recently invested with the rights and privileges of free citizens. Owing to the injustice of the system of servitude in which they were held, they are necessarily ignorant, and, in some instances, *degraded.*

In these untried and responsible relations any one can see the peril that attends the people themselves, and the Institutions controlled by them. Can there be safety, either to the people or to the Government, where nearly two-fifths of the whole voting population are unable to read or write; and where not more than one in seven can be said to be educated up to the proper standard of citizenship.

The true policy of reconstruction is to educate the people. But how can we educate without teachers? Ten thousand colored teachers * are needed in the South to-day, to give the bread of knowledge to those who, with out-stretched hands and pleading hearts, are famishing for the want of it. Shall they ask in vain, when *our* safety and *theirs* depend upon their receiving it?

It is to supply this want that the FISK UNIVERSITY, with its NORMAL DEPARTMENT, has been organized. It is true, it can do but a small part, in comparison to the great work; but it proposes to *do* that part.

In view of these facts, and the transcendent importance of rearing up, here in the South, Teachers, thoroughly trained and fitted by habits, tastes, and inclinations, for the peculiar work of teaching the poor and lowly, we earnestly appeal, in the name of religion and humanity, in the name of our country and government, to all lovers of learning and religion, to all lovers of law and liberty, to aid in the general advancement of this cause.

[At least 20,000 teachers are needed.—ED. MIS.]

PROSPERITY.

MACON, GA., Aug. 3, 1868.

We are enjoying a fair degree of prosperity. Our congregation is not large, but from week to week some are coming to Christ. Five unite with this church next Sabbath, which will make twenty who have united by profession since the organization.

REV. FRANK HALEY.

SITUATION IN WEST TENNESSEE.

"GITTIN' DOWN TOO LOW."

The New York *Tribune* of September 10th, publishes from the Cincinnati *Commercial* a part of the communication of an intelligent correspondent, writing from Mason Depot, thir-

ty miles from Memphis, from which we make some extracts:

Speaking of the Democratic blandishments, an old negro said: "De white man is gittin' down too low to de nigger—some trick dar." A negro of the better class, replying to the question whether, in his opinion, the Democrats would, if it were in their power, disfranchise the negro, said that it would depend upon circumstances; that if the negro would vote with them, they would retain him as an element of strength; if he did not, they would disfranchise him; that the whites were opposed to the negroes holding land or getting rich, as they would then not be dependent upon them for bread, and could vote as they pleased. The *Commercial's* correspondent visited Mr. George Taylor, a wealthy planter, who was a devoted Union man throughout the war. Mr. Taylor has 150 hands, cultivating about 1,200 acres of land, which he rents to them. This seems, from his experience, to be the best course in dealing with the laborer. He said: "These negroes all have an interest in the crop; they realize that the more labor they expend upon it the more money they will have, and I cannot see but the incentive acts upon them as it does upon white men. The negro is the only dependence we have for labor, and we must do the best we can with him. If we had other labor we might then be independent with him, but, under the present condition, we cannot. The people of Tennessee never look forward to the time when white men shall work. They expect the negro to do all the agricultural labor for all time to come, and this is the cause of their poverty. There are in the cotton States about ten millions of whites who produce nothing, and who are supported by about two and one-half millions of blacks. The charge that the poverty of West Tennessee is the result of Radical rule, is not true in fact, for in East Tennessee, where the laws are the same, but where every class work, and where Northern capital and Northern labor are welcomed, the people are prosperous and business is better than it ever was before.

———: :———

When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever.

DISTINCTIONS IN COLOR.

[Under this heading, Dr. Bushnell gives, in the *Hours at Home*, some fresh and truthful views respecting the future of the colored people. We copy the concluding paragraph.]

For a truly observing, richly experienced Christian, therefore, it will be difficult, I think, not to anticipate another great turn of Christian history, to be some time accomplished, by another more sublime inversion of order than has ever yet been seen; I refer of course to the possible consummation of our gospel by the uplifting and spiritual new birth of the African race. In their present low state of culture, they do not bear a hopeful look, but in certain points of quality and temperament that are most peculiar in them, they seem to be contrived, and made ready, for some such grand final chapter of inversion. They are now the true Nazarenes and Galileans of the world—they are humble enough, and they know how to believe. It has been the great defect of what are called the Western nations, that they speculate over much, and strangle the gospel, or make it small, by trying to think it in their own small heads. They receive the inspirations of it cautiously of course and only partially. But these Africans are constitutionally inspirable, and when they get far enough advanced in culture to be carried evenly, without excess, or undue heats of phrenzy, and the clatter of our speculation is so far spent as to allow silence in heaven for a space, what may be more properly expected than a grand, prophesying testimony by these Africans, heard at the top of the world? Their gentle friendly nature, tempered by the necessary culture, will make them popular, as their history makes them cosmopolitan, and the long affliction of their history will prepare them, not unlikely, to a kind of cosmopolitan precedence that moves no jealousy. Besides, the contempt of their person is now gone by; for how certain is every worst complexion, or worst texture of skin, fined toward quality, by character and culture; and how easily, by variations how evanescent, are the lubber-lines of a wild, rude nature, put flowing into grace and fair proportion, when the plastic hand of Christain beauty, lays its touch upon them. Call them black, they will yet be written "black but comely" —and our races most advanced in form are in no gift of beauty more unqualified. When

the believing throngs are gathered in therefore from the East and the West, and the North and the South, to sit down together in the kingdom, even as Christ has given us to expect, what is more easy to believe than that our long ago despised African brothers, now despised no longer, will reveal the meaning of their late-maturing, last-day gifts, their capacities of vision, and music, and song, and will let us hear the harps they carried in their bosom strike into play, in the customary inspirations of religion? Their "word of the Lord," breaking into the old literature, will be like the prophet's word to the bones, and, for aught we know, will be darting along the wires of the world—bulletins of trade and diplomacy all still—as the freshest, newest news of the kingdom.

This appears, it may be, quite extravagant—extravgant enough to be weak—but we have it to say, that it is the genius of Christianity to work these grand inversions, and that we have, in this very singular people, just the qualities and seed-gifts which long ages of culture and piety may lift into a precedence of so great beauty. It is not said or expected with confidence, that so great honors are to be won by the race, or find their realization here in this country. They take their places here under great disadvantages, and their friends, doing all they can for them will suffer many misgivings. What shall save them from their enemies? what from themselves? Perhaps they were allowed to be brought hither, that they might obtain conceptions of society and government for Africa; perhaps to open a way into the English tongue and its books, and so into the possibility of creating an Anglicized Africa. However it may be with them here, Africa, we suppose, will continue in its own sable color, and be covered in the course of ages with new and populous commonwealths. The nations that come first into history do not of course rise highest. The Babylonians and Egyptians and Persians had their day early; the Syrians, Carthaginians, Greeks, and Romans, came after, also to die. Then came along much later the German, Anglo-Saxon Gallic races, all to reach a higher mark of power and civilization. Perhaps the Africans will come up late enough to be last, rising into great inspirations as their forerunners have into great wealth, and science, and heroism. The European nations are not likely to settle Africa, because of the climate—Africa must belong to the Africans. And it is right proper for them, if they may, to make it a last, new sphere of righteousness and peace; the best and most nearly divine it has been given to the world to see.

"A MINISTRY ABREAST WITH THE TIMES."

Under the head of "Church Extension," the *Christian Intelligencer* publishes a trenchant article read by Rev. Goyn Talmage, before the Hudson River Pastoral Association, from which we make some extracts:

We ministers have had opportunities for largeness of view, regarding the work to be done by the Church, which but few of our people have enjoyed. I may say, none of them. Our business is this one thing. If we do not know and feel more than others do with regard to the kingdom of Christ, then we have made but little use of our advantages, and are unfitted for our position. It is doubtful whether we are fully conscious how much the whole status of an individual church is effected by its pastor. If the minister lags behind, the people will lag behind, in ninety-nine cases out of a hundred. If he goes forward promptly, they will follow him. Some professors of religion will always hold back—it cannot be helped—it is in their nature. They love their ease, and their money, more than they love their own souls, or the souls of men, or the growth of the Church. But because they have not the spirit of Christ, they are not to be allowed to hinder every good work. It becomes us who are ministers to go on and lead those who are willing to follow. Every congregation is susceptible of improvement in the business of enlarging the borders of Zion. The people must be instructed to co-operate with all good church movements. It is the business of the pastor to do that, and he will not fail, where he has Christian hearts to work upon.

The people know comparatively little of the claims of the Master where the duty of extending his Church is seldom spoken of, and where there are no plans devised for this first and chief business of every Christian organization. A church is no church of Christ unless it is a missionary church.

If a people are not taught correctly on this point they will be interested chiefly in their own church prosperity—next to that they will learn to regard their own individual pecuniary interests. By and by they persuade themselves that even what they withhold from their own sanctuary is so much advantage to their temporal circumstances, and soon, as a matter of course, the minister cannot get his salary, and the organization gradually declines. This is an inevitable consequence. The minister ought to have known it, and made his own calculations accordingly.

CHRISTIAN EARNESTNESS.

John Knox, who prayed, "Lord, give me Scotland, or I die!" has been dead almost two hundred years; yet, all Scotland feels his power still. Such earnestness is not soon forgotten.

George Muller began his work teaching one orphan child thirty-five years ago. He now has a church of nine hundred members, forty of whom go out every Sabbath afternoon and preach to ten thousand people around Bristol. He has also established missions abroad. When he needs money, he asks God, and it comes.

A gentleman in Dublin, who cannot talk, but who has great wealth, keeps eight printing-presses going printing tracts, many of which he writes himself in seven different languages, and thus he is imparting gospel truth to multitudes.

A butcher in London, and a Christian only seven years, began telling others what God had done for him, and the result was their salvation. He now has a chapel that holds fifteen hundred, and has six hundred members. He has a large business, but preaches five nights in a week, in the streets, in halls, and other places in the city.

A Mr. Carter, who labors among London thieves, burglars, and pickpockets, has gathered a church of one thousand eight hundred members. His wife instructs one thousand six hundred mothers, meeting four hundred at a time, who, without her labors, would receive no religious instruction at all.

These instances show what men may do when fully consecrated to the work of saving souls. Were all professors thus earnest, the world would be given to Christ in a very few years. —*Exchange.*

THE RIGHT WAY.—We cut the following from one of our city dailies:

1. To show what the Roman Catholics are doing.

2. To inquire if Protestants may not learn a lesson therefrom.

"The Catholics are laboring among the freedmen in Baltimore; in their schools and churches white and black sit together. The priests openly declare the doctrine that 'God makes no distinction, and the church cannot.'"

ARABIC CHRISTIAN LITERATURE.—Professor Blyden, of Liberia College, in a recent letter, urges the importance of the cultivation of the Arabic language in Liberia, as the population of the broad belt of territory west of Lake Tchâd can read that language, which must be the medium of communicating Christian knowledge to them. He recommends the substitution of Arabic for Latin in the College, both as a means of mental discipline and as having a more direct and practical bearing on their work.

THE SUTTEE.—Occasional instances of this cruel rite yet occur. Though contrary to law, a widow in India was recently burnt alive on the funeral pile of her husband. The British government has shown its determination to punish all the participators in the barbarous rite. Fourteen were transported for life, thirty for ten years, and eleven others were condemned to imprisonment for five years.

———:o:———

THE ATHEIST AND THE IRISH WOMAN.—During the month of November, 1843, a clergyman and an Atheist were in one of the night trains between Albany and Utica. The night being cold, the passengers gathered as closely as possible around the stove.

The Atheist was very loquacious, and soon engaged in a conversation with the minister. In answer to a question of the latter as to what would be man's condition after death, the Atheist replied:

"Man is like a pig; when he dies that is the end of him."

As the minister was about to reply, a red-faced Irish woman at the end of the car, sprang up, and addressing the clergyman in a loud and humorous brogue, exclaimed:

"Arrah, now will ye not let the baste alone? Has he not said he was a pig? and the more you pull his tail, of coorse the louder he will squeal."

The effect was electric; the Atheist was mute for the remainder of the journey.

———:o:———

"FOR JESUS."

To aid in a benevolent work in which she was engaged, a lady received a gift of twenty-five dollars, with the following note:

"Our God says that all I have in this world is his, as I am his, so I send you a little of God's money, to help carry on God's work. I am God's child; am willing to use my money and myself to forward His cause."

The gift was timely, and the cheerful, unostentatious manner in which it was bestowed, made it most welcome. Soon after this a circumstance occurred which proved the donor to be a young soldier. He had a short time before given himself to the Saviour, and he wished to bring to his new Master the tribute of a grateful heart. When asked why he so secretly bestowed his gift, he answered, "Because I wanted to be sure that I was acting from right motives; that it was indeed love to God, and not desire for human approbation, that actuated me. I wanted to be sure that I was doing it for Jesus."

If from such a motive all our service were rendered, how much more the Saviour would be honored! If love for Jesus were ever constraining us, how sweet would be every toil, how easy every yoke, how light every cross, how cheerfully performed every act of self-denial!—*S. S. Times.*

———:o:———

DEATH OF A TEACHER.

The following letter from S. C. Woodworth, reports the death of one of our last year's teachers.

Miss Stinson was suffering from pulmonary difficulties when she entered our service three years since. Probably her life has been prolonged by her residence at the South.

DEAR BROTHER:—

I write simply to say that Miss S. G. Stinson, who has acted as one of our teachers for three years—the last year in Wilmington, N. C.,—passed away from earth at 12 o'clock, A. M., last night.

She returned about the middle of July from the South, and went to her sister's in West Medford, Mass., with whom she remained until she died. She came home with a terrible cough, which fastened upon her in the shape of consumption, and daily increased till she sweetly fell asleep in Jesus. Her last thoughts were busy with the poor among whom she has so long labored.

Death had for her no terrors, and she died without a struggle, quietly leaning on her Beloved.

May we all be admonished to work while the day lasts.

Yours, Truly,
C. L. WOODWORTH.

Sept. 3, 1868.

———:o:———

THE OLD NEGRO'S LOGIC.

A clergyman asked an old servant his reasons for believing in the existence of a God.

"Sir," says he, "I see one man get sick. The doctor comes to him, gives him medicine; the next day he is better; he gives him another dose; it does him good; he keeps on till he gets about his business. Another man gets sick like the first one; the doctor comes to see him; he gives him the same sort of medicine; it does him no good; he gets worse; gives him more, but he gets worse all the time till he dies. Now that man's time has come, and all the doctors in the world can't cure him.

"One year I worked in the corn field, plow deep, dig up grass, and make nothing but nubbins. Next year I work the same way; the rain and dew comes, and I make a good crop.

"I have been here going hard upon fifty years. Every day since I have been in this

world I see the sun rise in the east and set in the west. The north star stands where it did the first time I ever saw it; the seven stars and Job's coffin on the same path in the sky, and never turned out. It ain't so with man's work. He makes clocks and watches; they may run well for a while, but they get out of fix and stand stock still. But the sun and moon and the stars keep on the same way all the while. There is a power which makes one man die, and another get well; that sends the rain, and keeps everything in motion."

What a beautiful comment is here furnished by an unlettered African on the language of the psalmist: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—*Christian Press.*

———:o:———

THE CHRISTIAN COBBLER.

Some few years ago I was brought into contact with a colored working man. He was nothing but a cobbler—he said himself he was not a decent shoemaker, and I can testify to that from some experience of his work. But if not elegantly done, it was thoroughly done, and that was the point. He told me that when he became too old and crippled to work in the field and house, he took to cobbling. I said to him, "My friend, after this cobbling on earth has done, how about that other world? Have you any hope for that better world?" "Ah! master," said he, "I am nothing, as I told you, but a poor cobbler, but I feel when I sit here and work at my stool, that the good Master is looking at me, and when I take a stitch, it is a stitch, and when I put on a heel tap, it is not paper, but good leather." It is not the work we do upon earth that makes the upshot of life, but it is the way in which we do that work—it is the motive. "Thou, God, seest me."—*Sundy Sch. Jour.*

———:o:———

A VISIT TO A PLANTATION.

Next to the desire for education, the ambition of the sagacious black is to secure for himself land and a home. I know of several already located on land they have bargained for. The number will increase. This excites the jealousy and the ire of a certain class of whites, of distempered and vulgar mind. To think that the ex-slave should gain property, and gradually rise by his unremitting labor, while he, the ex-master, is sinking lower and lower in poverty, through his laziness, having no unpaid hands now to execute his daily orders, this rasps his rebellious spirit, and he curses the government and curses the "nigger."

I visited the farms of two such freedmen a short time ago, lying two miles from here. I walked through his cotton to the house of the first, a log-cabin of the better sort.

"Uncle Lige, your cotton is looking pretty well."

"Yes, sir, it do. I have done a power of work on it."

"How many acres have you in cultivation?"

"Fifty acres in cotton and forty in corn."

"Indeed, have you so much? How is it you are able to take care of so much?"

"O, I'se got a big force, I'se seven or eight chil'en that's big enough to work in the field. The rebs helped me raise my chil'en."

Uncle Lige indulged in a hearty laugh over the fact of having his children reared without expense to him.

"When the surrender came on they were big enough to work out some. My wife's old missis—she lived at one place and I at another—was powerful mad when she found she had to give 'em all up. She said he had jest got 'em where they were good for something. But it suited me mighty well. I had nothing to do but jest go and pick 'em all up and walk off. I got 'em all together and cooped 'em up like, in a little place, as a hen do her chickens, and went off and made a contract for myself for that year. At the end of the year I had corn enough to do me. I tell you I felt mighty proud. My wife was mine, my chil'en was mine, corn was mine; and I could come and go without a pass."

"But, Uncle Lige. if the white man's party had the power they would put you all back into slavery again. I have heard leading men among them say as much."

"I shall never be a slave again. I love freedom too well. I'd die first."

"What did you expect would be the result of the war to you?"

"I knowed we'd be free. I alluz b'lieved that. I heard the big guns go, '*lum-bum*,' '*lum-bum*,' and they alluz said to me, '*free-dom*,' '*free-dom*.' It sounded good, I tell you."

"How many acres have you in all?"

"Three hundred and twenty acres. I have land enough to settle my children on when they get married. That's what I want."

"How much does it cost you?"

"I am to give fifteen hundred dollars for the place."

"It will take you a good while to pay for it."

"O no, sir, I can pay for it all in two or three years if the Lord helps me."

I left Uncle Lige a happy man, working early and late, and loving to do it when the avails of it were coming to his own hand.—*Exchange.*

CHILDREN'S DEPARTMENT.

WONDERFUL AUNT BESSIE.

Two little girls were nestled together in bed, and their tongues were flying very fast, as little girls' tongues always do when they sleep together. They were talking about Aunt Bessie, and who should come by the door just then but Aunt Bessie herself? She was going to her room, and hearing the children talk, she stopped at the door, as it was a little ajar, to hear what it was all about.

"Do you know," said Minnie, the younger one, who was ten years old—"do you know what makes my Aunt Bessie's forehead so smooth?"

"Why, yes," replied her friend and bedfellow, Mary Lee. "She isn't old enough to have wrinkles. That's as plain as the nose on your face."

"Oh, yes, she is, Mary. She's old enough to have a forehead full of wrinkles, but she has a way of keeping 'em off, and I don't see when they'll ever get a chance to come. You see her forehead is smooth *because she don't ever fret!*"

"You think there's no one in the world like your Aunt Bessie, don't you, Minnie?"

"Well, may be there are people that are just as good, but I don't know where they live, I'm sure,"

"And I don't either," said Mary. "I only wish my mother was as pleasant, and had as smooth a forehead."

"She isn't really your mother, is she?" asked Minnie.

"No; she isn't any relation to me, but she adopted me when I was two years old, and, of course, I call her mother. But she isn't much like your Aunt Bessie, for she frets a great deal."

"Well, my Aunt Bessie is wonderful about not fretting, and I can't help talking about it every little while. I really believe if the house was on fire she'd be just as pleasant as could be about it. She'd help me out of the house, and then help to get all the things out, and she wouldn't fret or scold at any body, but act just as if it was all right, and couldn't be helped; for that's the way she always acts about every thing, no matter how bad and unpleasant it is. I always like to hear her read the Bible. She's just as sweet and kind as it tells her to be, and so I never get tired hearing her read it."

As you grow in years, may you all grow to be like wonderful Aunt Bessie.

FROM A FRIEND IN CONNECTICUT.

I have read your "Appeal" for $50,000 in September, and would have wished that I could myself supply this want, were it not for two reasons: First. "Wishes are not fishes," and therefore will not satisfy empty stomachs; Second. I should, if my wishes would avail for your relief, monopolise the luxury of doing so good a deed, which a great many ought to share. But I said "I will do what I can," and concluded to put my subscription among the four hundred at $10 each. Before I had time to write you, I had a call, entirely unexpected, with a small payment of money; and behold, I am able to subscribe $20, which I send herein with great cheerfulness and gratitude.

Our country owes a debt to the Freedmen which can never be fully paid—a debt not only for their help in the day of the agonies of the second birth of our liberties, and which help would have been of tenfold efficiency, but for our tardy grant of their emancipation—but we owe them for generations of unrequited toil, by which our country was enriched, in the productions of the sugar plantations, and rice and cotton fields which they tilled.

As a very late and very scanty payment of this debt, your treasury should be liberally supplied, that as a living fountain it may throw its healing waters all over the South, until the blessings of a free Gospel and free schools shall make the slavery cursed desert to blossom as the rose.

Let the friends of Freedom—the friends of Humanity—the friends of Christ, make haste with liberal offerings, lest our snail-like pace be met with a new rebellion, and a more dreadful renewal of wrongs and outrages, which will eclipse forever the tragedies of Andersonville.

God grant that newer and heavier judgments may not be needed to bring us to a proper appreciation of the debt we owe.

A FRIEND.

———:o:———

A CLERGYMAN asked some children, "Why do we say in the Lord's prayer, '*Who art in heaven*,' since God is everywhere?" He saw a little drummer who looked as though he could give an answer, and turned to him for it. "Well, little soldier, what say you?" "Because it is headquarters."

DEATH OF MISS HANNAH MORE.

A friend at the west reports to us the death of Miss Hannah More, formerly connected with our Mendi Mission, West Africa. She was an earnest, devoted, self-denying christian, and had been a missionary for nearly thirty years, having labored among the Cherokee and Choctaw Indians, under the American Board, before joining the Mendi Mission. She died at the house of Rev. Geo. Thompson, in Leland, Mich., March 2nd, peacefully trusting in Jesus.

RECEIPTS IN AUGUST, 1868.

MAINE.

Augusta. John Dorr..... $ 20 00
Bangor. First Parish Cong. Ch., *for a Teacher*..... 38 00
Bath. Chas. Russell, $3; Mrs. Eliza Bowker, $2; J. Shaw and G. Donnell, $1 ea.; Dea. I. B., 50c..... 7 50
Biddeford. "L. B."..... 5 67
Biddeford Pool. Cong. Ch..... 11 33
Farmington. Joshua Bullen..... 50 00
North Yarmouth. Cong. Ch..... 12 83
Orland. "Friends," *for a Teacher*..... 50 00
Portland. Eben Steele, $100; Mrs. J. G., 25c..... 100 25
Saccarappa. Cong. Ch..... 36 00
South Freeport. Rev. H. Ilsley..... 1 00
Waterford. "Friends of Freedom,"..... 6 00
West Bath. I. Percy, $4; Mrs. B. B. Percy, $3 50..... 7 50
Yarmouth. First Cong. Ch..... 63 56

NEW HAMPSHIRE.

Atkinson. Cong. Ch..... 12 01
Bath. —— for L. M..... 15 00
Bennington. F. M. Whittemore..... 3 00
Boscawen. Cong. Ch..... 21 00
Candia. Mrs. L. L..... 70
Canterbury. Cong. Ch..... 8 37
Chester. Baptist Ch..... 4 20
Concord. ALEXANDER THOMPSON and Mrs. MARY K. THOMPSON, to const. themselves L. M's..... 60 00
Derry. First Ch..... 8 36
Exeter. Second Cong. Ch..... 10 00
Gilmanton Centre. Cong. Ch..... 11 71
Gilmanton Iron Works. Cong. Ch..... 7 50
Great Falls. First Cong. Ch..... 20 87
Laconia. North Cong. Ch..... 13 45
Manchester. Cash..... 50
Mason Village. E. G. Heald..... 5 00
Newton. Mrs. A. Chase..... 4 00
Salem. Ladies' Benev. Soc., B. of C.....

VERMONT.

Arlington. Rev. Chas. Redfield..... 5 00
Bradford. "In Memory of Miss C. McKeen,"..... 25 00
Bakersfield. Cong. Ch..... 25 12
Barre. Coll. by Rev. A. B. Corliss..... 17 85
Cambridge. Mrs. Nancy How, to const. Mrs. NANCY HUBBARD, L. M..... 30 00
Castleton. Ashbel Merritt, b. of C.....
Cornwall. Cong. Ch., $45 50; Sab. Sch., $21 75..... 67 25
Coventry. Cong. Ch..... 5 00
East Corinth. Coll. by Rev. A. B. Corliss..... 15 75
Enosburg. Cong. Ch..... 63 76
Montpelier. Coll. by Rev. A. B. Corliss, $9 25; Dea. I. C., 50c..... 9 75
North Cambridge. John Kinsley..... 20 00
North Springfield. Mrs. F. S..... 25
Pittsfield. J. E..... 50
South Strafford. Coll. by Rev. A. B. Corliss..... 6 00
Townsend. Hervey Burnap..... 10 00
Waitsfield. Mrs. Harriet F. Russ, $15; Mrs. G. R. Tewksbury, $1..... 16 00
West Fairlee. Cong. Ch..... 31 50
West Randolph. Coll. by Rev. A. B. Corliss..... 65
Winooski. Cong. Ch., to const. Rev. L. H. ELLIOT, L. M..... 37 58

MASSACHUSETTS.

Andover. Free Ch., $14; South Ch., $1..... 15 00
Barre. M. M. A..... 50
Belchertown. Cong. Sab. Sch., $12; O. Bardwell, $10..... 22 00
Bernardston. Miss M. L. Newcomb, $30; Rev. T. A. Merrill, $1; Ladies' Sew. Soc., b. of C..... 31 00
Boston. "Friends," $28 85; "M. H. S.," $25; Miss A. W. Phillips, $10; E. R. Sawyer, $10; Miss D. Robinson, $2; "A Friend," $1..... 76 85
Bridgewater. Central Square Ch., $60; to const. CORNELIUS HOLMES and JOHN BROWN, L. M's; Central Square Ch., b. of C..... 60 00
Brighton. Evan. Ch..... 57 71
Brookline. I. D. White..... 5 00
Byfield. Frederick W. Blake..... 5 00
Chelsea. Phineas Pratt..... 5 00
Cummington. "The Widow's Mite,"..... 2 00
Fall River. Central Ch., $117 80; First Cong. Ch., $40 50..... 158 30
Foxboro'. E. E. Swan..... 2 00
Gardner. Asa Richardson, $20; Mrs. Harriet C. Lovewell, $5; Miss L. Presson, $5..... 30 00
Groton. Union Ch..... 16 05
Hadley. First Cong. Ch..... 40 02
Hampshire Co. "An Old Friend,"..... 1,000 00
Harvard. Mrs. Abby F. Whitcomb..... 50 00
Haverhill. Charles Coffin..... 4 00
Haydenville. Cong. Ch., to const. EDWIN F. MILLER, L. M..... 42 80
Lawrence. 1 b. of C.....
Leominster. Evan. Ch..... 16 37
Lowell. "A. H. D."..... 3 00
Mansfield. Cong. Ch..... 9 00
Medway. First Cong. Ch., to const. Mrs. JOHN CLARK, L. M..... 31 00
Middleboro. "Supply,"..... 10 00
Monson. R. Homer..... 5 00
Natick. First Cong. Ch..... 6 35
New Bedford. Pacific Ch., $36 64; Mrs. H. Walker, $5..... 41 64
Newburyport. Mrs. J. H. Spring, $20; Miss Elizabeth Wheelright, $10..... 30 00
Newton Corner. Eliot Ch..... 222 36
Northampton. "C. L. W."..... 300 00
North Ashburnham. Cong. Ch..... 8 05
Northborough. Mrs. Warren Fay..... 10 00
North Middleboro. Cong. Ch..... 15 18
Orleans. Cong. Ch..... 17 00
Palmer. Second Cong. Ch..... 10 00
Petersham. Charles Brewer, *for Teachers* 20 00
Pittsfield. South Cong. Parish..... 36 16
Rutland. B. of C., $65.....
Salem. South Ch., ($60 of which to const. Rev. E. S. ATWOOD and JOHN C. OSGOOD, L. M's)..... 668 50
Sandwich. H. H. Nye..... 1 50
Shrewsbury. S. S. Class of Mrs. A. B. Knox..... 2 00
South Hadley. First Cong. Ch..... 90 00
South Natick. B. F. Clark..... 5 00
Springfield. Homer Merriam..... 100 00
Stockbridge. Rev. Josiah Brewer..... 1 00
Sturbridge. Baptist Ch., b. of Books.....
Topsfield. Cong. Ch..... 83 61
Townsend. Cong. Ch..... 9 87

Upton. Cong. Ch..... 6 67
Warwick. Mrs. M. H. P. Conant..... 1 00
Watertown. B. of C.....
Wayland. "A Friend,"..... 10 00
Westborough. Mrs. G. C..... 50
Westfield. HENRY HOLLAND, to const. himself L. M..... 30 00
Wilmington. ——, ... 27 04

RHODE ISLAND.

Bristol. Elisha Hathaway, for a School House for the Orphan Asylum, Wilmington, N. C. $500; and by Helen Chase, $80 580 00
Providence. Beneficent Cong. Church, $187 40; Dea. Josiah Chapin, $50..... 237 40

CONNECTICUT.

Bethel. Cong. Ch..... 9 00
Birmingham. Cong. Ch., *for a Teacher*, $50 28; Henry Somers, $20; Jos. Tomlinson, $10..... 80 28
Bozrahville. Rev. Wm. Goodell..... 5 00
Brooklyn. Emily F. Gilbert..... 5 00
Canton Centre. Cong. Ch. (add'l)..... 6 50
Clinton. Miss N. Stanton..... 25 00
Colchester. Erastus Day..... 5 00
Collinsville. 'A Friend,"..... 1 25
Farmington. Henry D. Hawley, ($60 of which to const. Miss MARY BARNES and Mrs. ELLEN M. CARRINGTON, L. M's,)... 200 00
Franklin. Mrs. JULIA S. VERPLANCK, to const. herself L. M..... 30 00
Greenwich. Dea. Jonas Mead..... 10 00
Griswold. Rev. B. F. Northrop..... 10 00
Hartford. Wm. L. Bemis, $20; Talcott St. Cong. Ch., $14 93; John R. Lee, M. D., $5..... 39 93
Kensington. Mrs. R. Hotchkiss..... 10 00
Lakeville. R. N. Fuller..... 2 00
Lebanon. D. C. Wescott and E. Goodwin, $1 ea..... 2 00
Merwin's Point, Milford. S. S., by G. W. Hine, b. of Papers.....
Milton. Cong. Sab. Sch..... 6 75
New Haven. Rev. Joel Mann..... 5 00
New London. "L. L."..... 5 00
North Haven. "H. F. W."..... 50
Norwich. First Cong. Ch..... 80 35
Old Lyme. Mary Sill..... 10 00
Plainville. Cong. Ch. and Parish, to const. MARY L. BRADLEY and MARY E. MORSE, L. M's, $74; Nathaninel Powell, $5..... 79 00
Plantsville. Cong. Sab. Sch..... 65 00
Stratford. Dr. Bronson and Mary Bronson, $5 ea..... 10 00
Union. Cong. Ch..... 17 25
Washington. S. J. Nettleton, $15; E. W. Calhoun, $1; F. A. Frisbie, $5..... 21 00
West Brook. Cong. Ch., to const. Dea. WM. H. LAY, L. M..... 44 00
West Meriden. Edmund Tuttle, $10; Mrs. E. Tuttle, $5; E. K. Breckenridge, $5..... 20 00
West Winsted. Second Cong. Ch..... 100 90
Windsor. Cong. Ch..... 94 35
Windham. Cong. Ch., to const. JOHN G. CLARK and ASHER P. SMITH, L. M's..... 58 00
Wolcott. Cong. Ch..... 12 10
——. By Rev. S. S. J..... 2 00

NEW YORK.

Alabama. Bapt. and other Friends, $23 25; Meth. Friends, $1 50..... 24 75
Amsterdam. CHANDLER BARTLETT, to const. himself L. M..... 30 00
Apulia. H. Collins, $15; C. Wells, $10; Others, $5, to const. J. H. NASON, L. M. 30 00
Berkshire. J. Kimball, $2; Mrs. R. Kimball, $1 75; L. J. Stannard, $1; Mrs. W., 25c..... 5 00
Branchport. Rev. C. Francisco..... 5 00
Brasher Falls. Miss E. C. Wood, to const. WARREN E. BELL, L. M..... 30 30
Brighton. Henry Stanley, $3; Others, $4; H. S., 50c..... 7 50
Brooklyn. Lewis Tappan, $60, to const. Miss ELISABETH PIERCE and Miss ABIGAIL L. PIERCE, L. M's; Mrs. Lewis Tappan, $60, to const. Miss SARAH D. GILBERT and Mrs. LAURA J. GILBERT, L. M's; Mrs. Jane Wilkins, $15; James Sample, $4 05..... 139 05
Cazenovia. SEBA LOOMIS, bal. to const. himself L. M..... 5 00
Coxsackie. Matthew Lusk..... 3 00
Chili. Coll. by Rev. H. C. Atwater..... 3 70
Churchville. Rev. C. A. Ruddock, $5; H. N. Bushnell, $5..... 10 00
Cincinnatus. H. F. Boyd, $10; Rev. E. Rogers, M. G. Lee and B. F. Tillinghast, $5 ea.; Others, $46 75, to const. Dea. M. G. LEE and H. F. BOYD, L. M's..... 71 75
Clarkson. Cong. Ch..... 4 10
Dansville. W. P. M. Gilbert..... 1 00
East Bloomfield. Ladies' Aid Soc., *for a Teacher*, $30; "Friends," by Mrs. P. W. Peck, $10..... 40 00
East Wilson. Rev. H. Halsey, $33, to const. Mrs. MARY ROSE, L. M's; Thos. Adriance and Chas. M. Clark, $3 ea.; Geo. W. Halifax, $1..... 40 00
Fowlerville. S. S. Coll., by E. D. Waller, $20; Wm. McCracken, $5..... 25 00
Geneva. Ann Caroline Ulich..... 2 00
Granby. E. E. Bristol and Wife..... 10 00
Harlem. Cong. Ch., Mon. Con. Coll..... 42 25
Hempstead. "James,"..... 2 00
Holley. Presb. Sab. Sch., $10; Others, $8 13 (add'l), to const. Miss COLUMBIA HARRISON, L. M..... 18 13
Honeoye Falls. F. E..... 50
Jamestown. Cong. Ch., *for a Teacher*.... 120 00
Jamesville. B. S. Gregory, $3; Others, $7 50..... 10 50
Johnstown. By M. A. Andrus..... 14 27
Lancaster. Calvin Elv..... 15 00
Le Roy. "Friends," by Miss L. J. Noble. 9 00
McGrawville. "A Friend,"..... 10 00
Marshall. "Friends,"..... 15 00
Mendon. Mrs. Elmira Leonel, $5; Benj. Birdsell, $5; Mr. Goff and F. Ewer, $2 ea..... 14 00
Mount Vernon. Ref. Ch. S. S., pkg. books
Napanock. "Cash,"..... 5 00
Naples. Presb. Sab. Sch..... 4 00
North Litchfield. "Mrs. G."..... 2 25
North Pitcher. J. L. Blackman, F. B. Eldrich and Wm. Smith, $5 ea.; Others, $3 50..... 18 50
Norwich. Miss Mary Jennison..... 10 00
Nunda. Mrs. H. Ashley, $10; Others, $2 50; Sab. Sch. Children, b. of Papers. 12 50
New Concord. Ref. Ch..... 31 25
New York. I. E. Smith, $50; S. S. Coll. Presb. Ch. Historical Hall, $30; "57 Lexington Avenue," $25; Ch. of the Puritans Mon. Coll., $10; Dr. H. N. Porter, $10; Capt. J. Aldrich, *for Mendi M.*, $5; J. P. D., 50c..... 130 50
Parishville. Cong. Ch..... 25 00
Paris. Ch. Coll. by Rev. M. H. Wilder, to const. VAL. PIERCE and Dea. AMOS H. TOWNE, L. M's..... 55 00
Parma. S. S. Assn., *for a Teacher*..... 34 50
Pitcher. E. W. Allen, $10; J. L. Smith, M. D. Bowen, S. A. Ruddock, C. P. Hyde, Z. Fairchild and Geo. Justus, $5 ea.; Others, $20, to const. SAMUEL A. RUDDOCK and JAMES MCELROY, L. M's..... 60 00
Pittsford. Mrs. Sarah Colt, $5; Mrs. Lydia Bushnell, $5; Others, $17 45; Individuals, by Rev. G. D. Pike, $2..... 29 45
Onondaga Hill. Coll..... 7 42
Onondaga Valley. Coll., $9 43; A. L. Gardner, $5..... 14 34
Oswego. J. W. Pitkin..... 100 00
Otisco. Mrs. Olive S. Frisbie..... 40 00
Rochester. A. Champion, $100, *for Pastor at Beaufort, N. C.*; Rev. G. D. Pike, *for a Teacher*, $25; Mrs. Seward, by W. R.

Seward, $4; Miss F. D. Fowler, $1; Mrs. Phebe Ray and Mrs. Mary Johnson, $1 ea.; Others, $1 ..... 132 00
Rome. Rev. G. S. Boardman, D. D. 20 00
Sag Harbor. Meth. S. S., $8 55; Mr. Sherry, $1 ..... 9 55
Scottswell. Dr. Edson, Myron Miller and A. D. Scofield, $5 ea.; Others, $23 75 ..... 38 75
Seneca Falls. Sebastian Chatham 10 00
Sodus. Mrs. A. Gaylord and Mrs. J. Rice, $2 ea.; Dr. L. M. Gaylord, $1 50; 4 Individuals, $1 ea.; Mrs. B., 50c. 10 00
South Bristol. S. D. Kellsy and Mrs. O. W. Kellsy, $5 ea.; J. E. Fellows, $3; Mrs. A. Tozer, $1; Others, $1 ..... 15 00
Springville. "A Friend," by B. A. L. 5 00
Stafford. "Friends," by Miss L. J. Noble 11 00
Stockbridge. J. Cleveland 2 00
Sweden. Presb. Ch., *for a Teacher* 22 00
Syracuse. Champlain Conf. of the W. M. Connection through W. M. Miss. Soc., by H. Crooks, Treas., $142 82; "Miss Fannie S. C." $5 ..... 147 82
Taberg. B. of C. and $3 50, by Miss M. P. Beach 3 50
Unionville. Isaac Swift 5 00
York. Mrs. Paul Goddard 5 00

NEW JERSEY.

Boonton. "Mrs. N. T. J." 10 00
Montclair. "The Lord's Money," 5 00
North Branch. Coll. by Rev. A. B. Corliss 1 27
Princeton. Coll. by Rev. A. B. Corliss 1 75
Somerville. Coll. by Rev. A. B. Corliss 2 00

PENNSYLVANIA.

Meadville. African Sab. Sch., $30; N. S. Presb. Ch., $12 50; G. B. Delamater, Wm. F. Clark and Edward Clark, $10 ea.; Miss E. G. Huidekoper, Miss Eliza Dickson, Rev. R. Creighead, J. Douglass, Mr. Luper and A. Lindley, $5 ea.; "A Friend," $2 ..... 104 50
Mercer. William F. Junkin 10 00
Philadelphia. Benj. Coates, $21; By Miss Eliza Yeates, 250 volumes Books, $150 ..... 21 00
West Alexander. Mrs. Jane Davidson 10 00

DISTRICT OF COLUMBIA.

Washington. Bureau R, F. & A. L. 627 75

MARYLAND.

Darlington. Freedmen, by M. E. Watson 15 00

VIRGINIA.

Church Hill. Freedmen for Schools, by Miss S. H. Clark 21 88

NORTH CAROLINA.

Wilmington. Bureau R. F. & A. L. 37 00

SOUTH CAROLINA.

Charleston. Freedmen for Schools, by Miss E. M. Pierce 7 45

GEORGIA.

Macon. Capt. N. S. Hill 1 00
Savannah. J. W. B. 50

TENNESSEE.

Lookout Mountain. Rev. C. F. P. Bancroft and Rev. C. C. Carpenter, $30 ea.; Mary A. Wilson, Chas. K. Hoyt and I. N. Locke, $5 ea., to const. Rev. C. F. P. BANCROFT, L. M. 75 00

MISSOURI.

Oregon. Rev. Stephen Blanchard 5 00

OHIO.

Ashtabula. James Dick 3 00
Brandon. Mrs. E. S. Taft 1 00
Cleveland. "H. W. C." 10 00
Fredericktown. A. H. Royce 10 00
Geneva. W. C. Pancost, $1; E. B., 25c. 1 25
Germano. James Peepels 10 00
Hampden. Cong. Ch. 10 25
Langsville. Luana Gordon 12 00
Medina. Cong. Ch., $60, to const. Rev. C. N. POND and Dea. S. B. CURTIS, L. M's; Gaylord Thomson and Lucius D. Nettleton, $15 ea., to const. C. D. NETTLETON, L. M.; H. G. Blake, $10; M. E. C., 25c. 100 25
Monroeville. Cong. Ch., to const. Dea. ALBERT BROWN, L. M. 35 00
Newark. "M. M." 5 00

INDIANA.

Hector. W. Morehous 2 00

ILLINOIS.

Delavan. John L. Nichols 5 25
Lyndon. First Cong. Ch. 10 00
Payson. Ruth Dean 3 00
Plymouth. Nathan F. Burton, *for Mendi M.* 20 00

MICHIGAN.

Battle Creek. Thomas C. Clark 5 00
Forest Hill. J. N. Robinson 1 00
Hillsdale. J. W. Ford 2 00
Houghton. Mrs. M. W. Mabbs 10 00
Leland. Rev. G. T. 25
Manchester. "Friends," b. of C., $30 .....
Tecumseh. Chas. Stocking 1 00
Utica. Rev. W. Platt 5 00
West Le Roy. F. W. Bush 1 00

IOWA.

Bellevue. S. B. 25
Grinnell. Cong. Ch., to const. REUBEN SEARLS, L. M. 30 00

WISCONSIN.

Beloit. Estate of Rev. A. Benton, by Brewster Pelton 150 00

MINNESOTA.

Austin. Oliver Hitchcock 10 00

CALIFORNIA.

Columbia. Individuals, by Mrs. A. M., Dealey 1 00
Sacramento. E. B. Crocker 25 00
San Francisco. Mrs. A. A. Bancroft, to const. Mrs. MARIANNE C. JOHNSTON, L. M. 30 00

———. M. A. P. 25
———. M. P. S. 6 00
———. "The Drop," 1 00

DOMINION OF CANADA.

Toronto. Rev. Dr. Willis 2 00

GREAT BRITAIN.

South Wales, Biscoe. Wm. Mathews 1 22

Received at the Cincinnati Office,
Thomas Kennedy, Treas.
($1,688 26.)
For A. M. A. & W. F. A. C.

OHIO.

Ashby. R. A. Levering..... 3 00
Bell Air. Sundry Persons..... 31 65
Bridgeport. Sundry Persons..... 13 00
Cincinnati. Peter F. Williams..... 5 00
East Liverpool. Sundry Persons..... 30 06
Harden's Station. S. Wright & Co..... 5 00
Ironton, Emma Campbell..... 75 00
Kinsman. Presb. Ch., *for a Teacher*..... 80 00
Martinsville. ——..... 2 00
Morning Sun. Hugh Elliott..... 10 00
Oberlin. G. W. Fitz..... 20 00
Selma. Chas. Thorn..... 1 00
Vermillion. Cong. Ch..... 10 25

Windham. Ed. Soc., *for a Teacher*..... 62 00

MICHIGAN.

Jackson. Miss E. Page, $30; A. B. Gibson, $20; Thomas Beebe, J. M. Holland and G. F. Findley, $10 ea.; L. T. Osborn, W. Spalding, E. L. Karsick and E. H. Rice, $5 ea.; 5 Individuals, $1 ea., *for Teachers*..... 105 00
Lodi. F. A. Fellows, $5; Mrs. Sunderland, $1..... 6 00

INDIANA.

Crawfordsville. Gen. Lew. Wallace..... 5 00
Fort Wayne. M. G. Humphrey..... 75 00
Guilford. Meth. Ch..... 2 30
New Albany. Presb. Ch., *for a Teacher*.. 147 00

KENTUCKY.

Ashland. "A Friend," $25, through Miss Campbell, Atlanta, Geo., included in receipts ack. in April last.....

TENNESSEE.

——. State School Fund.....1,000 00

Received at the Chicago Office.

($2,484 60.)

ILLINOIS.

Blue Island. Cong. S. S., Mon. Coll..... 2 52
Buda. Cong. Ch., $18; Others, $10 75..... 28 75
Cambridge. Cong. Ch..... 12 00
Canton. Cong. Ch. (add'l)..... 9 50
Chicago. Plymouth Cong. Ch. (add'l), $78; Dr. A. W. F., 50c..... 78 50
Dover. Cong. Ch..... 121 75
Halltown. E. Lucas..... 1 00
Henry. Cong. Sab. Sch..... 13 70
Hoyleton. J. C. Rogers..... 5 00
Joliet. First Presb. Ch..... 15 00
La Salle. Cong. Ch..... 104 00
Lawn Ridge. Cong. Ch. (add'l)..... 35 00
Lisbon. Cong. Ch..... 106 00
Neponset. Cong. Ch. (in part)..... 43 30
Newark. Cong. Ch., $23 80, and Sab. Sch., $8 77..... 32 57
Oak Woods and vicinity. "Friends,"..... 24 00
Ontario. Cong. Sab. Sch..... 10 00
Ottawa. Evang. Luth. Ch..... 11 00
Payson. Cong. Ch. (add'l)..... 50 00
Pecatonica. Cong. Ch. (in part)..... 18 25
Peru. Cong. Ch..... 35 00
Peoria. Cong. Ch., $36 79; Cong. S. S., $23 21..... 60 00
Princeton. Cong. Ch. (add'l)..... 72 00
Princeville. ——, to const. F. E. MANNING, L. M..... 30 00
Providence. Cong. Ch. (add'l)..... 50 00
Plainfield. Cong. Ch..... 20 00
Riley. Cong. Ch..... 6 50
Seward. Cong. Ch..... 43 60
Sheffield. Cong. Ch..... 27 00
Sterling. Cong. Ch..... 25 00
Vermillion. Deer Park Cong. Ch..... 66 33
Waukegan. Cong. Ch..... 14 00
Woodstock. Cong. Ch. (add'l)..... 15 00
Wyanet. Cong. Ch. (in part)..... 66

WISCONSIN.

Avoca. J. W. Vail, to const. Mrs. L. J. VAIL and HENRY S. VAIL, L. M's..... 60 00
Beaver Dam. Rev. T. E. H..... 50
Beloit. First Cong. Ch. (add'l), $49 50; Second Cong. Ch. (add'l), $5; Benj. and Lucy Brown, $10..... 64 50
Elk Horn. Mrs. M. C. Hand, (add'l)..... 18 00
Lake Mills. Cong. Ch. (add'l)..... 46 25
Milwaukee. Spring St. Cong. S. S..... 10 00
Mineral Point. Presb. Ch..... 20 00
Ripon. Cong. Ch. (in part)..... 10 00
Shopiere. Cong. Ch. (in part)..... 41 25
Waukesha. Cong. Ch., by O. Z. Olin..... 18 25
Whitewater. Cong. Ch. (add'l)..... 23 00

IOWA.

Bellevue. Cong. Ch..... 30 25
Deerfield. A. S. Packard and E. A. Rood, $5 ea..... 10 00
Ganges. Wm. Packard and W. O. Packard, $5 ea.; Wm. Darling, $2 20; Others, $6 50..... 18 70
Lansing. Rev. Geo. T. Fairchild..... 5 00
Lawrence. Rev E. Cleveland and J. M. Ridlon, $5 ea.; Sarah C. Jennings and C. Richards, $3 ea.; Others, $18 45..... 34 45
Leland. Cong. Ch. (add'l), by Rev. G. Thompson..... 10 00
Lowell. Cong. S. S., by Rev. E. R. Stiles. 6 60
Muskegon. E. H. Wylie, E. G. Comstock, E. B. Clayton, C. Davis, C. D. Nelson, S. W. Whitney and J. W. McKellis, $5 ea.; Others, $2..... 37 00
Niles. Presb. Ch. Coll..... 31 70
Pewamo. A. Rosekrans..... 2 50
St. Joseph. Cong. Ch. (add'l)..... 25 00
South Haven. D. G. Wright, A. S. Dyckman, F. J. Parks and A. C. Morrill, $5 ea.; H. Mallory, G. W. Byers, Clark Pierce, C. Ludwig and J. McDowall, $3 ea.; Others, $16 20..... 51 20
Lansing. Cong. Ch..... 54 75
Lyons. Cong. Ch..... 33 50
Sabula. Cong. Ch., to const. Rev. J. M. SMITH, L. M..... 31 50

MISSOURI.

Kingston. Cong. Ch..... 5 00

MINNESOTA.

Faribault. Cong. Ch., by P. H. R. 19 75

KANSAS.

Burlingame. Lt. M. Y. D., $5; J. M. F., $1..... 6 00
Lawrence. Second Cong. Ch., $30, to const. Mrs. N. D. PAYNE, L. M.; E. B. Payne, $1..... 31 00
Waveland. "J. T. W."..... 1 00

MICHIGAN.

Alamo. J. Hackley..... 10 00
Arlington. B. C. Gorham..... 1 00
Berrien. Wm. Dougherty..... 10 00
Three Oaks. "Friends,"..... 5 25

MISSISSIPPI.

——. Bureau R. F. and A. L., $481 25; Freedmen for Schools, $33 55, by Rev. J. P. Bardwell..... 514 80

Total,.....$13,765 92

W. E. WHITING,
Asst. Treas.